

TELEGRAMS.

THE AMERICAN CRISIS.

A MILLIONAIRE'S POOL.

RUNS ON COMPANIES.

NEW YORK, October 25. A violent slump occurred at 2 o'clock yesterday afternoon. A feverish rally followed on the announcement that a pool had been formed at the instance of Mr. Pierpont Morgan to enable brokers to close operations to day. He has already lent \$5,000,000 dollars. The Southern Steel Company of Birmingham (Alabama) has failed. The company had a capital of \$5,000,000 dollars. A run has begun on the Union Trust Company of Providence (Rhode Island). (Reuter)

NEW YORK, October 25. The Bank Examiner has announced that the accounts of the Hamilton, Twelfthward, and Empire and City Banks show that all are solvent. The two former suspended payment owing to lack of ready cash. Altogether there is a better feeling abroad to-day. Mr. Cortelyou says that only rash and unreasonable demands of depositors will endanger the situation. (Later). The Market is still at its lowest but is steady. Receivers have been appointed for the Union Trust Company of Providence and also the Knickerbocker Trust. Two Brooklyn Banks and the International Trust Company have suspended payment. (Reuter)

PICQUART AND HUMBERT.

STRENGTH OF FRONTIER TROOPS.

PARIS, October 25. Replying to a question concerning the Humbert book, General Picquart refuted its assertions, adding our frontier troops are superior to those of Germany. The Chamber passed a vote of confidence in him. (Havas)

THE FRENCH FLOODS.

RELIEF FUND VOTED.

PARIS, October 25. The Chamber of Deputies has voted 6,000,000 francs for the relief of the flooded districts. (Havas)

DESTRUCTION OF RAKOVAN.

GREEK GOVERNMENT'S PROTEST.

ATHENS, October 26. The Government has protested strongly to the Powers regarding the destruction of Rakovan. (Reuter)

CASABLANCA QUIET.

PARIS, October 25. Admiral Philibert telegraphs that everything is quiet at Casablanca and Mogador. (Havas)

NEW PERSIAN CABINET.

LONDON, October 25. The "Times" learns from Tehran that a Cabinet has been formed with Nasir-el-Mulk as Premier and Minister of Finance and Mubir el-Dowleh as Foreign Minister. (Reuter)

RAILWAY CONFERENCE.

LONDON, October 25. A conference of railway chairmen and Mr. Lloyd George, lasting for an hour and a half, has been held. Conciliatory suggestions were made. The meeting was adjourned to enable the directors to consider the matter. (Reuter)

THE "EMPRESS OF CHINA."

VANCOUVER, October 25. The "Empress of China" is being pumped out and the damaged cargo unloaded. (Reuter)

TELEGRAMS.

THE CALABRIA EARTHQUAKE.

ROME, October 25. The damage in Calabria is widespread. Ferruzzano has been completely destroyed and 200 persons killed. The cathedral of Gerace has collapsed. The Government is hurrying relief to the scene of the disaster. (Reuter)

ROME, October 25. Rains are aggravating the sufferings of the Calabrians who are camping in the open. Three earthquake shocks were felt yesterday which intensified the panic. The damage is widespread, scarcely a village having escaped. According to the latest reports 300 people have been killed at Ferruzzano. It is estimated that altogether 500 have been killed and over 1000 injured. (Reuter)

ROME, October 26. The King has given 100,000 lire and the Pope 50,000 for distribution among the sufferers owing to the earthquake. Owing to the energy of the Government officials and troops a splendid start has been made in the construction of shelters. The battleship "Imbardo" has gone to Reggio and Gerace. (Reuter)

ROME, October 25. The deaths from the earthquake at Ferruzzano are 500. (Havas)

EGYPTIAN FINANCES.

The "Statist" writes—
"As the Egyptian Government had previously entered into large contracts for public works both in Egypt and the Sudan, it was obliged to sell a portion of its reserve amounting to about a million sterling. But the fact that it did so without due regard to the interests either of Egypt or of the International money market is quite clear from the fact that the sales excited quite a little scare here in London, and that Sir Vincent Corbett admits that the Egyptian Khequer lost through the sales a sum not exceeding L.R. 70,000.

The Egyptian pound, it will be recollected, is equal to 20s. 6d. of our money. Consequently, the loss on these sales in August last amounted to about £71,750. It is to be hoped that when next the Egyptian reserves have to be drawn upon greater judgment will be used in realising the necessary funds."

LOCUSTS IN THE SUDAN.

Locusts are reported in large numbers from different parts of the Sudan. Dongola, Kor dofan, Kamala, Khartoum, Berber and the Blue and White Nile Provinces are alike infested with them. It is stated that they have never appeared in such large numbers in the Sudan since its restoration. But the harm done by them has not been in proportion to their numbers. Wherever they appeared, active measures were taken by the local authorities to destroy them, or at least to drive them off. So that the crops have not been damaged as seriously as would certainly have been the case if such active precautions had not been taken. Berber Province, as we learn has suffered most from them. The last reports from that province state that an immense flight of locusts was passing through the province measuring seven miles in length and one mile in width. The havoc wrought by such an immense army of locusts can easily be imagined.

Eastern Telegraph Co. Ltd.

AVERAGE TIME occupied in transmission of Egyptian telegrams from England to Alexandria on Friday 25th October, 1907.

FROM	MORNING SERVICE IN AT	
	The Company's Office	Postal Telegraph Office.
London	29	52
Liverpool	45	—
Manchester	54	—
Glasgow	43	—
Other Provincial Offices	—	1 4

FAILURE OF MOHAMEDANISM.

An interesting article from the pen of Professor Margoliouth, D. Litt., appears in the October number of "The East and the West" under the heading of "Mohamedanism: Explanations of the failure of Mohamedanism. A conference at Meccah."

"To those who are interested in the reform of the Islamic peoples—who by whatever means they hope such reform may be effected—there is no more encouraging sign says the writer, than any acknowledgment on the part of Moslems that their religion has proved inferior to some other in the mental or moral equipment of its followers. The dreary annals of Mohammedan sovereigns—many of them well mentioned and capable men—rarely furnish evidence of any such suspicion. Sultan after Sultan builds mosques, schools of law, hospices for Sufis, the works of his, they suppose, are to be cured by larger and ever larger quantities of the same drug, the possibility that the drug is itself inefficient or that other drugs may be more efficient is not even considered.

"So long as Islam was politically formidable this belief might remain undisturbed. The course of events which has placed by far the great majority of Moslems under Christian governments has compelled some of them to question it. A system that both in theory and in practice kept aloof from politics might not be affected by the political decadence of its adherents; but one which started as a political system, conspiring and subduing, is seriously affected by circumstances which compel it to resign its imperial claims. When it can no longer be denied that for knowledge, for comfort, and even for personal safety, Moslems go to countries of which the governing power is Christian, and emigrate from such as are under Moslem domination, the question why this should be suggests itself to many minds. And it is a sign of the awakening of the Moslem mind that such a question should be raised, and solutions, however inadequate, begun to seek.

"The title of this paper is derived from a pamphlet called 'Umm al-Ara' (The Mother of the Villages, a name for Meccah), published at Port Said in 1316 A.H. (1899 A.D.) and purporting to contain the minutes of a debate held in Meccah on successive days from the 15th to the 29th of Dhul K'idah (March 27 to April 10) in that year. The debaters were a party of twenty-three persons, assembled to discuss the reasons for the decay of Islam, and the means by which it could be resuscitated.

"The chairman, having to deliver an inaugural address, 'knit his brows,' but personally relaxed them, and spoke at considerable length. He regarded the question of the decadence of Islam as an old one—more than a thousand years in age, he held that there was no lack of treatises on the subject by capable writers, only that these had shrunk from going into detail, and he wound up by dividing the subject to be discussed by the society into ten heads, as follows: The seat of the disease; the accidents attending the disease; the means of applying the remedy; the essence of Islam; the way in which belief in that religion should be exhibited; the essence of secret polytheism; how innovations are to be opposed; the drawing up of rules for the foundation of a society for propaganda.

"The second day a debate began with an important assertion on the part of the chairman. It was that wherever there were two neighbouring countries, districts, villages, or houses, the one Moslem and the other non-Moslem, the Moslems are less energetic, worse organised in all matters, personal and social, and less skilful in all arts and trades than the non-Moslems, though superior to the others in virtues, such as trustworthiness, courage, and liberality. This sweeping assertion he was afterwards induced to restrain, when the Indian gentleman pointed out that the condition of the Moslems was superior, or not inferior, to that of Pagans and Buddhists. Someone else wished to add that of Atheists and Freethinkers, but another speaker denied that such persons really existed. Evidently, then, the assertion of the chairman so far as it referred to Christians (and perhaps Parsees and Jews) was unchallenged, and now a whole series of cases began to be alleged.

"When these came to be summed up, at the seventh meeting from the secretary's minutes, it was found that no fewer than fifty-six had been suggested, which could be classified as religious, political, and moral. Thus, on an average, each speaker suggested three names, some of which the secretary marks as roots, others as branches. Perhaps the whole list does not deserve translation, but there are undoubtedly some cases in which the Moslem diagnosis coincides with that given by non-Moslem physicians.

"The first case suggested was the doctrine of fatalism, which is supposed to numb effort and paralyse energy. The second was the ascetic doctrine, which depreciates the value of what the world can give. From these we jump to the fifteenth, the widespread belief in an opposition between Islam and science, physical or metaphysical; and thence to the twenty-first, obstinate rejection of religious liberty, through ignorance of its advantages.

"On the other hand the political causes seem to be better calculated to explain the difficulty, in the few countries in which Islam is a political power. They are sixteen in number. The first is the system of government—absolute and irresponsible despotism; among the other noticeable items are the prohibition of free speech, the want of equality of rights between the different classes, the want of proper encouragement to learning, the restriction of the attention of the government to the collection of taxes and the maintenance of the army. Of the presence of these evils in Islamic states with far-reaching effects there is no question.

"The contribution made to the discussion by the Secretary, himself, after the suggestions of the others had all been registered, was much the greatest. To the fifty-six causes assigned he himself added no fewer than twenty. Of these, eleven belonged to the sphere of Ottoman administration, which the Secretary criticised somewhat in the style of Mr. Bunsford's "Macedonia", the matter contained in this section accounts for the secrecy observed, and the fact that the book could not be issued in Turkey. To the catalogue of administrative abuses which accounted for the decadence of Islam he added a list of nine miscellaneous causes, of which the first seems still to belong exclusively to the Ottoman Empire, but the remainder hold good of Mohammedan countries generally. Cause 88, "Neglect of female education" constitutes so real an explanation of some of the phenomena that it may be worth while translating the paragraph devoted to it in the Secretary's speech: "The weakness of our characters is to be accounted for by yet another important cause, connected with women—I mean their being left ignorant, unlike what was the case with our ancestors, when women were to be found like A'ishah, Mother of the Believers, with whom God be pleased, from whom we have received half our theological knowledge. So, too, there were hundreds of women in the time of the Companions of the Prophet and the A'ghas, who recited traditions, and were authorities on points of law, not to mention thousands who possessed knowledge and composed verses. The existence of these women at the commencement of Islam is a convincing argument, sufficient to refute those who hold that ignorance is the best safeguard for a woman's chastity—not to mention the fact that no proof can be adduced for the supposition that knowledge leads to looseness of morals, and ignorance to strictness. For if knowledge render a woman more capable of sinning, ignorance will give her greater boldness. The mischief produced by female ignorance and its evil effects on the character of the children, both male and female, are matters that are obvious and require no exposition. Only its evil effect on the character of the husband is not quite so conspicuous, and may need some elucidation.

"Men have a natural affection for their wives, a tendency to be influenced by their moral qualities: the contrary of this is only imagined by such a man as has been rejected by his wife into the belief that she is a poor weak thing, completely subject to his will, whereas in fact she holds the reins, and can guide him whither she chooses; or to put it otherwise, into the belief that he is the leader and she the follower, whereas the truth perceived by all around, though unperceived by the husband himself, is that she follows him in the capacity of driver, not of driven. The aptitudes of women have been most adequately gauged by the Islamic code, which prescribed the veil, and the seclusion of the harem in order to restrict their power, and to confine it to the management of the house, the veil, to the extent of not displaying their ornaments to strange men, and not meeting them in private or unconsciously; and confinement to the house, except for pressing needs—there being no doubt that what is outside these limits opens the door to licentiousness. And these restrictions are enjoined out of consideration for the husbands, and with a view to the proper allocation of the duties of life. The Chinese, whose civilization is the oldest, instituted the forcible compression of girls' feet so as to render it difficult for them to move about, and endanger their honour—which with the Orientals is the primary consideration, whereas Westerners are only concerned with material comforts.

"The discussions of these debaters, however interesting, appear to have been rendered of little practical value by their failure to define accurately the essence of progress, and to study the history of Islam by the light so obtained. Has Islam any Golden Age to look back on, except in the sense that at one time Mohammedan Sultans were a terror to their neighbours, whereas now their neighbours are safe from their raids? There is no real abatement in Mohammedan States from which they have ever been free, except by accident for a limited time, on the other hand, reforms, whether forced upon the people from outside or not, have been introduced—it is sufficient to point to the abolition of slavery, at least over the greater area of Islam. The days of the Pious Caliphs, could they be reproduced, would mean no progress even in the most backward of Islamic countries. The strengthening of Islam, if it is not to be a calamity to the whole world, is not to be effected by the reproduction of a barbarous past, but by an attempt to utilise the vast force which Islam represents, as a factor in social progress, the civilizing and ennobling of the race. And whether this can be done, or the whole of this huge capital must be "written off" is the question which reformers have to solve."

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